

THE

CHRISTIAN HERALD.

VOL. I.]

Saturday, June 8, 1816.

[No. 11.]

The Seventh annual Address of the minister of Iver to his Parishioners.

DEARLY BELOVED,

THE object of my last year's Address was to invite you to public prayer; to urge your frequent attendance at the house of God, and your devout use of the Evangelical Liturgy, with which we are blessed.

The aim of my present Address is to recommend and enjoin fervent prayer in private. Indeed, my brethren, the great end of my preaching is accomplished, if I awaken in your hearts a spirit of earnest supplication, and make you a praying people. Unless my sermons are blessed with the effect of bringing you often on your knees, of humbling you at a throne of grace, and of leading you to wrestle in prayer for spiritual blessings, I preach in vain, and you hear in vain. What avails the setting before you your guilt and danger as sinners, if you are not constrained to cry to God for mercy? What avails preaching Christ crucified, if your hearts be not drawn to seek salvation through Him? What avails the proclaiming God's willingness to grant the Holy Spirit to them that ask him, if you neglect to comply with this simple condition? But, Oh! what an abundant blessing would follow my ministerial labours among you, would you all but pray over in secret the instructions you receive from the pulpit! would you hasten home, without waiting for the customary, though mistimed salutations, while the recollection is fresh, the impression strong, and the heart full, to ask God, in the name of his dear Son, to bless and to apply what you have just heard to your soul's good. Thus you would make your hearing profitable indeed; thus you would "mark, learn, and inwardly digest," the word preached; and the seed sown by your minister at Church, would not be exposed to the enemy of your souls, nor stifled by the cares and concerns of the world; but would sink deep into your

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hearts, be watered by the dew of heaven, and bring forth fruits of righteousness an hundred fold.

Do you ask me what prayer is? 'It is the voice of want to Him, who alone can relieve it; it is the cry of sin to Him, who alone can pardon it. It is not eloquence but earnestness.' It is not fine words nor flowing periods, but it is a deep sense of our guilt as sinners, urging us to approach the Saviour, and to seek pardon, help, and salvation, with strong crying: it may be with tears, and groanings which cannot be uttered. Did you ever hear a man that was starving, beg for bread?—*that* was prayer. Did you ever witness the agonizing cry of the condemned criminal for mercy?—*that* was prayer. Did you ever behold the shipwrecked mariner looking wishfully to those on shore for rescue?—*that* was prayer. The Publican prayed when he cried "God be merciful to me, a sinner!" Peter prayed when he said, "Lord, save me, or I perish!" Bartimeus prayed when he exclaimed, "Jesus, thou Son of David, have mercy on me!" Stephen prayed when he uttered these words: "Lord Jesus, receive my spirit!" In all those instances the words of the petition were plain and simple; they could not indeed be more so; but in each it was real prayer, because it came from the heart; and therefore was heard and graciously answered by him to whom it was addressed. The Publican went down to his house justified; Peter was upheld from sinking by the sustaining arm of Christ; blind Bartimeus was restored to sight; Stephen fell asleep in Jesus in a calm and forgiving spirit. Indeed, I know not how sufficiently to represent to you the prevailing efficacy of genuine prayer. It besieges Heaven with a holy violence, accosting God in the language of the wrestling Patriarch: "I will not let thee go, except thou bless me." We know that it has stayed the pestilence; that it has caused the Sun to stand still in the heavens; that it has parted the sea; opened the prison-doors, healed the sick, and raised the dead to life again; nay, it has done more; it has melted the stubborn soul; it has bound up the broken-hearted; it has changed the proud sinner into the humble saint; and restored to offending man the lost image of his God. Do you ask what is the proper season for prayer? I answer, in the Apostle's words, "Pray without ceasing!" I mean not that you should be always on your knees, or always lifting up your voice to Heaven; but that you should constantly cherish a praying spirit, and be ready to frame a prayer from the circumstances about you. Are you blessed with temporal mercies, with a comfortable com-

petence, a smiling family, a fair reputation? Pray that these blessings may not prove a snare to you, lest they rob the gracious Giver of your heart, and you have your "good things" upon earth only. Are you tried in your health, in your circumstances, in your family? Pray that the will of God may be accomplished in the dispensation, that you may discern the drift of his providence, may meet it with humble resignation, and reap the blessing. Are you called to undertake some arduous duty, or encounter some severe temptation? Pray that God's strength may be perfected in your weakness, that his grace may be sufficient for you, and that you may come off more than conqueror through him that loved you. Are you going to Church? Pray that your hearts may be devoutly disposed, that you may enjoy God's gracious presence, and worship him in spirit and in truth. Are you leaving Church? Pray that you may carry home the blessing, and that you may evidence in your tempers and your lives that you "have indeed been with Jesus." Begin the day with prayer! It is the golden key, that unlocks Heaven to pour down blessings on you. End the day with prayer! It is the same golden key that locks you up under Heaven's protection.

Pray for your friends, that they may be near and dear to God; pray for your enemies, that their hearts may be changed, and their souls saved; and when you have nearest access to a throne of grace, and feed your hearts in a heavenly frame, pray for your minister, that his soul may prosper, and be in health; that God would teach him, that he may teach others, and become the honoured, though humble, instrument of bringing many souls to glory.

I remain, dearly beloved,
Your affectionate minister
and servant in Christ,

Jan. 1816.

EDWARD WARD.

[*Evangelical Magazine for March.*]

THE important subjects which have of late arrested the attention of the Christian public in this part of the world—the establishment of a NATIONAL BIBLE SOCIETY, and SUNDAY SCHOOLS—appeared to have a claim to an unusual portion of our pages. We shall hereafter have it in our power to furnish a greater *diversity* of matter, either original or selected; a considerable share of which will be directed to the gratification and improvement of our youthful readers. The following, we trust, will be perused by them with interest.

JUVENILE DEPARTMENT.

Obituary notice.

Anne Wedderspoon was the only surviving child of Mr. and Mrs. Wedderspoon, Castle Street, Leicester Square, who were members of the Rev. Mr. Jerment's congregation, Oxendon Chapel. About two years and an half ago, they were deprived of another and elder girl, Katharine, at the early age of five years and seven months. She enjoyed a religious education, and had good satisfying evidence of saving acquaintance with Jesus Christ. Her amiable temper and sudden death made the trial very heavy to the parents; especially, to Mrs. Wedderspoon, whose maternal feelings are uncommonly acute and warm. The sore bereavement occasioned serious self-examination and harassing doubts with respect to the state of her own soul; but she was mercifully kept from sinking under the severe trial, and from utter despair. She prayed often, and frequently read the Bible, sometimes aloud; while the youngest child, then little above two years of age, listened, inquired, and endeavoured to soothe her mother; expressing a desire to supply the place of *Katharine*. Being of a delicate constitution, and frequently ailing; blessed with a ready mind and docile temper, Anne was much with her mother, and solicited instruction as to the important truths which were read to her; and it was cheerfully given. Though treated with indulgence, she was obedient and submissive to her parents. She delighted in prayer, and in religious conversation; and could repeat many psalms and hymns. It was her custom to repeat a psalm or hymn every morning and evening at the end of her prayers. She usually expressed the last verse of the 23d Psalm, thus: "And in God's house for evermore, Anne's dwelling-place shall be." In the evening she frequently repeated the hymn,—

"Gentle Jesus, meek and mild,
Look on me a little child," &c.

Or the hymn,—

"And, now another day is past,
I'll sing my Maker's praise," &c.

The Lord's day was delightful to her soul; and she began it with singing the hymn, "Blest morning," &c. This little child frequently spoke of sin and the Saviour; of Heaven; of God's omniscience, purity, and kindness; and of the Resurrection. She acknowledged the depravity of her heart, yet modestly avowed her love to Jesus; and scores of times

took leave of her mother at night, with these words: "Christ came to give his life a ransom for many,—blessed news, mother, blessed news!" She often said, that Katharine was gone to God; and that her father, and mother, and herself, would soon be with her sister, and with God. On the 2d of January, Anne was indisposed; and it was discovered, on the 3d, that she had the measles. Medical aid was procured, and no feverish symptoms appeared till the morning of the 5th. She died that evening with placidity, and fell asleep, we trust, in Jesus, at the age of four years and eight months.

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DOMESTIC.

A respectable correspondent has favoured us with an account of the following interesting circumstance, which occurred on the disposal of a Bible in a neighbouring village. "A little boy, the son of a very poor man, hearing that a poor helpless old woman, in the village, was destitute of fuel, got a waggon, and went with it to the woods, where, with much labour and difficulty, he picked up a scanty load of the fragments of old trees, which he carried to the woman. A person, delighted with the generous action of the benevolent boy, offered him pay for the load. This, he indignantly refused. A Bible was then offered to him. This the dear little fellow received in a transport of joy, declaring he would do any thing the person who gave it might require of him.

Extract of a letter from the Secretary of the Female Bible Society of Kingston, Utster County, in this state.

"A new Society has sprung up among us of a novel kind. A number of little girls from eight to fourteen years of age, have formed themselves into a Bible Society, and also meet once a week, to sanctify their offerings by prayer and praise. The *ardour* and *order* in which the dear children proceed in their work, is both surprising and delightful, and proves, to my mind, that the Lord is with them, and therefore it will prosper. Another Society of young women is just forming. These, I think, are the bright clouds which precede rain. Pray for us; for we have hitherto been a sterile field, an unprofitable people."

WE are informed, that the young girls who compose the JUVENILE FEMALE BIBLE SOCIETY OF KINGSTON," spoken of in the above Extract, put aside all the little sums they receive from their parents, for learning hymns, the catechism, and portions of Scripture. These little benefactions are occasionally paid into the hands of their Treasurer, and the amount of the

collections, at some meeting of the board, are ordered to be transmitted to the New-York Bible Society, which they have adopted as their "parent Society."

That laudable institution has lately presented to the "New-York Bible Society" six dollars, the amount of their first collection, accompanied with a letter, expressing their desire to contribute their mite towards aiding the great work of diffusing the holy Scriptures among the needy throughout the world.

What Christian reader will not unite with us in the prayer, that He who is pleased to incline their youthful minds to devote to this blessed charity these little fruits of their industry, may, by the influences of his Holy Spirit, dispose them likewise to dedicate to his service their bodies and their souls, "a living sacrifice, acceptable to God through Jesus Christ;" and that they may reap the rich rewards of the grace of that Gospel which they are made instrumental in sending to their destitute fellow creatures.

At a special meeting of the *Newark Bible Society*, convened on the 21st May, 1816, the Constitution of the "*American Bible Society*" having been read, the following resolutions were adopted:

"Resolved unanimously, that this Society feel highly gratified in the formation of the *American Bible Society*, and that they cordially and entirely approve of its Constitution."

"Resolved unanimously, that this Society will give its support to the *American Bible Society*, by embracing the offers, and complying with the provisions of the third article of the Constitution of that Society.

"The *Auxiliary New-York Bible Society*, originally formed of a number of young men of different religious denominations, on the 28th of June, 1813, with a view of co-operating with the New-York Bible Society, in extending the knowledge of the holy Scriptures, after the formation of the *American Bible Society* in the year 1816, the establishment and principles of which they highly approved, determined to become auxiliary to that Institution. In pursuance of this determination, the Constitution was amended" at a meeting of the Society, held the 27th May.

The second article is now as follows: "The funds of the Society shall be exclusively applied to promote the circulation of the holy Scriptures in the version now in common use, without note or comment. In pursuing this object, however, it shall be the duty of the Society, after supplying the district under its immediate care, to pay over, from time to time, all its surplus monies to the *American Bible Society*."

Extract from the minutes of the Westchester Bible Society.

"At the second annual meeting of the West Chester Auxiliary Bible Society, held in the Court-House, in Bedford, May 27, 1816; the Constitution and Address of the American Bible Society having been read,

Resolved unanimously, that the second article of the Constitution of this Society be amended as follows; agreeably to the recommendation of the Board of Managers: viz.

ART. II. The design of this institution is, by combining the efforts of the pious and liberal of the different denominations, to distribute gratuitously, or otherwise, the Holy Scriptures, without note or comment, to the destitute poor of the county of Westchester; and to contribute such portion of its funds to the American Bible Society, to which this Society shall be auxiliary, as the supply of Bibles in this county shall, from time to time appear to the board of managers to justify."

THE Board of managers of the *Philadelphia Female Bible Society* have voted a donation of five hundred dollars to the *American Bible Society*.

The Board of managers of the *Albany Bible Society* have expressed their approbation of the *American Bible Society*, and become auxiliary to it. They have also voted a donation of five hundred dollars to the same.

WE have been much gratified by the perusal of a Sermon delivered before the Northern Missionary Society, at their last annual meeting, by the Rev. Robert Forrest. The limits of our paper will permit us to give only the following extract from that excellent Discourse.

WE are met this day to plead the cause of missions to the Heathen, and the truth here presented * affords us the greatest encouragement. † Twenty years elapse this month, since Associations began to be formed upon a large scale, in different parts of the Protestant Churches, for the purpose of conveying the Gospel to heathen lands. Connected with those motives which at all times, and under every circumstance will excite the friends of Christianity to put the hea-

* John iv. 35—38.

† The Missionary Societies in London, the parent of the Associations in different parts of Europe, and the United States, was formed Sept. 22, 23, 24, 1795. The ship *Duff*, Capt. James Wilson, with twenty-nine Missionaries, sailed from Spithead, for the South Sea islands, Sept. 23, 1796. This singular vessel, the first, it is supposed, ever solely employed in so glorious an undertaking, since the creation of the world, has realized the fancy of the poet,

—erit altera quæ vehat Argo
Delectos heroas—

then in possession of the word of life, the Church in the present age was powerfully excited by the hope of the millennium, and with an holy ambition, the saints were desirous to be found preparing God a way upon the earth.

That there will be a period of long duration, before the end of time, when the Christian religion shall be known and professed by all nations, when wars shall cease, when the influence of spiritual foes shall be greatly abridged, when evangelical purity shall adorn the sentiments, dispositions, and manners of all ranks, and that this blessed period is fast approaching, is a subject so clearly predicted, that with very few exceptions, it has been the general belief of the Christian world.

The circulation of the Scriptures in the languages of the heathen nations, is one primary object in the Missionary Associations of the Reformed Churches. Some of the Missionary Societies, aided by Bible Societies, have already done considerable in the prosecution of this design. This Society will not be behind others in the important work, whenever such circumstances shall permit them. Our sister Society in this state, it is said, have turned their attention to this subject, and they will naturally look to us as well as Bible Societies for co-operation*. The experience of our Moravian brethren and others evince that no great difficulty can arise from the want of a written language among the Indian tribes.

The effect produced by the reading of the Scriptures where men are not favoured with public teaching, cannot indeed, in ordinary cases, be compared with the full enjoyment of the divine word and divine ordinances. We may have heard of the conversion of individuals, but we never heard of the conversion of a multitude by the mere reading of the Scriptures. But it is not *our* intention to send the Scriptures alone among the heathen, but as coupled with public teaching. For the sake of argument, however, let us suppose that we merely give them the word of God, and teach them to read it. The existence of the Scriptures among the heathen, under these circumstances, is an object of great mag-

* The Society at this meeting appointed a committee to correspond with their brethren in New-York upon this subject. They have printed a translation of Dr. Blatchford's Address to the Indians, by Mr. Eleazar Williams. Mr. W. is the son of a Chief of the Iroquois nation, among whom he has constantly lived, except during the time he has been engaged in acquiring his English education. It is contemplated by the Bishop of the Protestant Episcopal Church in this state to employ Mr. W. as 'a School-master, Catechist and Lay Reader,' among the Indian tribes; and also to furnish the Indians with portions of the Bible and the Book of Common Prayer, in their own language. The translation is to be printed under the superintendence of Mr. W.

nitude for the future enlargement of the Church. We find that something similar to this, actually contributed in a high degree, to the diffusion of Christianity in the apostolic age. After the Babylonish captivity, many of the Jews, (though permitted by Cyrus,) did not return to their own land, but remained in the Persian empire, where in consequence of civil revolutions, they were soon scattered from India to Ethiopia. In this state they continued till the coming of Christ. These Jews, in their dispersion, retained their religion, and carried with them copies of the law and of some of the prophets. They communicated to the heathen, some of the leading truths of divine revelation, particularly the promises respecting Messiah.

Along with these oral instructions, a considerable part of the world was soon favoured with the Old Testament, in the Greek language. Many of the Jews in their dispersion, having in a great measure lost their own language, the Septuagint translation was formed for their use, in a language as well understood in the countries bordering upon Palestine, as the French is, in this day, in the commercial nations of Europe.

Many of the heathen nations had, therefore, in some measure, the word of God in their hands. And what was the consequence? We find an expectation of the coming of Christ; Jews and Gentiles were prepared to hear of new and strange events. And in many places where the apostles went preaching the Gospel, they found men ready to sift their principles by the Old Testament Scriptures. In consequence of these things, the labours of the apostles were greatly abridged in many places where they were called to preach the Gospel. Supernatural efficacy did then accompany the Gospel, and must always accompany it wherever it is successful: but the Holy Spirit deals with men, as rational creatures, informing the understanding, and affecting the heart, by means of the divine word.

If the circulation of the word of God, in a very partial manner, was so useful in an age of miracles and of inspiration, what may we reasonably expect from the present exertions of Missionary and Bible Societies, in diffusing the Scriptures throughout the world? It seems to be a part of the divine plan, that before any great revival of religion, God prepares the way for a more general acquaintance with the Scriptures. It is well known how much Luther's translation of the Bible in Germany, and Tyndale's translation in England, contributed to advance the interests of the reformation, but

it was the art of printing which afforded facilities for this purpose. The invention of this art preceded the Reformation little more than 60 years. By circulating the word of God among the Heathen, we are not therefore sowing seed to perish in the earth. When God shall be pleased 'to pour water on the thirsty,' it shall be manifest that we have not laboured in vain.



A narrative of the state of religion, within the bounds of the General Assembly of the Presbyterian Church; and of the General Associations of Connecticut, of New-Hampshire, of Massachusetts proper, and of the General Convention of Vermont: during the last year.

THE General Assembly of the Presbyterian Church, in the United States of America, in giving to the Churches under their care a detailed account of the state and prosperity of Zion, find themselves affected by mingled emotions, in which joy and gratitude have the ascendancy.

A view of the operations of Divine Grace in our Churches during the past year, clearly demonstrates, not only that God is "ever mindful of his covenant with his people," that he will not for ever hide his face from the children of his love, but also, that "the time, even the set time to favour many parts of the American Zion has now come." If, when receiving a particular account of God's dealings with his people, we find, in some instances, that "iniquity abounds, and the love of some who have professed to serve the Lord, has waxed cold; that stupidity, luke-warmness, deadness, or vice, have paralyzed the arm of religious exertion, or stopped the pulse of religious feeling," the General Assembly feel thankful to the great Head of the Church, that they are soon relieved from dwelling on these dark and depressing scenes. A brighter and more animating state of affairs soon rises to notice. Instances, in which "the arm of the Lord has been signally revealed" to many, who had been long "sitting in the darkness of spiritual death," or benumbed by a lethargic indifference to spiritual concerns, gild the prospects, inspire with hope, encourage and animate us to wait for the Divine blessing in the way of God's appointment, and in the use of those means which he has designated.

In noticing the events, which have transpired, during the past year, the General Assembly cannot but regard them as characteristic of a new, and highly interesting, æra of the Church of Christ. They can state, from information received from different sections of the Church, that *infidelity* stalks abroad with a less confident and unblushing aspect, than in times past; that "intemperance and profanity have become less frequent, and that a decent and respectful attention is generally paid to the external duties of piety." True it is, that this state of things does not *every where* prevail. In some sections of the Church the people of God are mourning and in tears, because the SABBATH of the Lord is not hallowed, and because, instead of "remembering to keep it holy," some continue to do their own pleasure, and attend to secular pursuits on this holy day! TRAVELLING ON THE LORD'S DAY is not uniformly nor carefully avoided; and, though, in SOME parts of our land, this sin is reprobated and punished, (and the General Assembly mention this fact in the language of commendation, and in hopes that it will receive notice, and imitation,) yet, in OTHERS, it is regarded as of a *venial* character, and committed with but little compunction! The General Assembly advert to this, for the purpose of expressing the sense which they entertain of it, as a flagrant violation of express and commanded duty; as calculated to provoke the Divine indignation, and to bring down the heaviest judgments!

It is with pleasure, however, that the general Assembly can report the harmony, the union, and the peace, of the Church; the fidelity of its ministers; and the instances of exemplary piety, of fervent zeal, and of generous and devoted attachment to the cause of the Redeemer, which are presented to their notice. "The Garden of God" has been copiously watered with showers of Divine grace: many trees planted in it, have attained the strength and beauty of the "Cedars of Lebanon," and brought forth fruit abundantly. Amongst the **MEANS** which God has especially blessed to the conversion of sinners, and to the edification and increase of his Church,—*Catechetical Instruction, Sunday Schools, and Bible Classes*, deserve a special notice.

In most congregations, the youthful mind has been directed to that "form of sound words" contained in the *Catechisms* of our Church, and thus supplied with materials to comfort and protect them in riper years, as well as to guide them in the morning of life. If the testimony of **EXPERIENCE** be listened to on this head, it will pronounce loudly in favour of communicating instruction by means of *Catechisms*; for **IT** proclaims that God has hitherto greatly blessed **THIS** mode of imparting religious knowledge.

Sunday Schools also occupy a prominent situation in the details of the occurrences of the past year. In several portions of our land these Schools have been constituted for the instruction of the poor and ignorant. The moments of holy domestic leisure which occur on the Lord's Day, are appropriated to this laudable undertaking. Multitudes of the ignorant and the young, having been led to the fountains of human knowledge, and taught to read the word of life, have been conducted, by their benevolent instructors, to the Temple of the living God, to seek for that knowledge by which they may "become wise unto salvation." In the city of Philadelphia, more than five thousand **CHILDREN**, as well as many aged persons, are instructed in this manner. In New-York, the youthful pupils exceed four thousand. And, when noticing and approving this laudable, and (in our country) novel mode of instructing those "who were ready to perish, and had none to help them," it would be ungenerous and unjust not to award the meed of applause where it has been so richly merited, by declaring, that "the **DAUGHTERS** of Zion" have done nobly in this undertaking.—They have certainly performed a conspicuous and important part, and deserve well of the friends of humanity, and religion. They have thus been the honoured instruments of "*plucking* many of our race, as brands out of the everlasting burning;" and rendering them useful and ornamental members of civil society, and blessings to the church of God! May the prayers of the widow, and the blessings of the fatherless, attend and stimulate them to further exertions!

"*Bible Classes*," have been formed in different sections of the church; and the object of their formation has been to render the young and ignorant familiar with the volume of Holy Writ: and so great has been the aptitude, which has been manifested, that some of the children have been able to repeat to their instructors, at a *single recitation*, several hundred verses of the sacred volume.

Bible and Tract Societies have greatly multiplied in our country, during the last year. From Georgia to Maine, endeavours have been made to convey the Word of Life; the consolations, and support of the Gospel, to the remotest cottage on our borders: They, who have been long sitting in the darkness of the shadow of death—without the light of revelation,—ignorant of what the Gospel of Christ has done, and what it can do, are no longer in this distressing situation! The lamp of revelation now shines in many a hitherto gloomy mansion; and illuminates, directs, and cheers many a hitherto darkened soul! In the distribution of religious *Tracts*, (in which the *reality* and *power* of Godliness have appeared, as manifested in the lives, and death of eminent Christians) a Divine blessing has been evident, and encouragement communicated not to become weary in this species of "*well doing*."

The General Assembly record with heartfelt pleasure, the information they have received of the formation of an "*American Bible Society*," a

few days since in the city of New-York; and from the unanimity manifested by all denominations of Christians on that occasion, the fervour of zeal displayed, and eagerness manifested by the numerous, and highly respectable delegation which attended, to *combine* their exertions in promoting the best interests of their fellow men, by furnishing them with the word of life—they cannot but believe that it is the “work of God,” that it will stand, and prove a rich blessing to those who may enjoy the fruits of its exertions.

Of the benefits resulting from MORAL SOCIETIES, the Assembly are fully sensible, and willingly testify their approbation of the OBJECT to effect which their exertions are directed; and when it is stated that these societies have been instrumental, with the Divine blessing, in repressing and discountenancing profanity, intemperance, sabbath-breaking, and other notorious vices, further inducements need not be mentioned to those who study the peace and prosperity of the church, and the good order of society, to impel them to promote their formation, and to effect their object.

Missionary exertions, during the last year, have been numerous, and efficacious. The hearts of many have been opened to “devise liberal things in behalf of those who are perishing for lack of knowledge.” In addition to the missionary societies existing, at the time of our last report, several new societies have been formed, and new labourers sent into the “*whitened fields*.” The reports received on this subject, are of an encouraging complexion, and calculated to excite to more vigorous exertions in the Gospel vineyard.

By the last General Assembly, it was recommended to the churches to join in “*monthly concerts of prayer*,” to unite in earnest supplication for the speedy coming of the kingdom of the Redeemer, and for the extension of the triumphs of the Gospel of Christ. This recommendation has met with a very general attention; Christians of *other* denominations than our own, have cordially united with us in this interesting service. God has been entreated of by his people;—he has heard their prayers;—he has answered their petitions, and blessed their souls.

Several *conversions* to God, in individual cases, and several *revivals* of religion in societies, may be traced to these seasons of social prayer. In many places, “devout and pious **FEMALES**” have formed themselves into praying societies, and obtained in the discharge of duty—comfort to themselves, and light, and direction to others.

The state of the church, during the past year; its growth, and prosperity; the zeal and diligence of its members; the effusions of the Spirit of God; the conviction and conversion of multitudes, who had hitherto been “dead in trespasses and sins;” the language of “praise which has burst from “the mouth of babes and sucklings;” these have been of a character calculated to excite the strains of holy gratitude, and to cause us to exclaim, “These are the Lord’s doings, and wondrous in our eyes!”

In passing from south to north, the General Assembly find in most places, a decent and respectful attention to the ordinary means of grace:—and in *some*—a special work, and extraordinary outpouring of the Holy Spirit.

In the city of *Philadelphia*, a very animating revival commenced in January last. A deep, silent, and awful work—attended by pungent convictions of sinfulness, and misery, continued for some length of time.—The good work still progresses!

Within the bounds of the Presbytery of New-Brunswick, the General Assembly have found much to gladden the heart. Trenton and Bound Brook have been visited with times of refreshing from the Divine Presence. In *Baskenridge* the spirit of the Lord has been poured out in copious effusions. The good work, which commenced in the *Academy*, was soon extended to the church generally. A goodly number of the Students of that institution, as well as many others, have joined themselves to the Lord.

In *Morristown*, within the bounds of the PRESBYTERY OF JERSEY, a work of grace commenced in August last, which has been slow and gradual in its

progress, and deep and solemn in its effect. It yet continues, and the number of its subjects is very considerable.

From the Presbytery of *New-York*, information has been received of a highly gratifying character. In the brick church in the city of New-York God has been pleased to pour out his spirit, and to produce a very general enquiry—"What shall we do to be saved?" This attention to eternal concerns commenced toward the close of the last year, and has rapidly and steadily increased from that time to the present. The subjects of this work are almost exclusively *youth*—the majority females—but an unusual proportion of *males*.

Accounts of a similar character have been received from the Presbytery of *Hudson*. In the congregation of *Goshen*, the revival, before existing, has greatly increased. In the congregations of *Scotchtown*, *Westtown*, *Florida*, and *Amity*, the marks of Divine footsteps have been very visible. Numbers have been brought to bow to the sceptre of King Jesus, and to embrace the humbling doctrines of the Cross.

In the city of *Albany*, a Divine influence has been exerted, and the houses of the living God thronged with earnest and devout worshippers! Such also has been the case at *Catskill*.

The city of *Troy*, (within the bounds of the Presbytery of *Columbia*,) has also been abundantly watered by refreshing showers of heavenly grace, and numbers have been added to the flock of Christ. The hearts of the ministers of the Gospel have been filled with joy, and their hands with employment.

As it would swell the details of this report beyond all reasonable bounds, to give even a *concise* narrative of all the revivals of religion, which have taken place, within the past year, in the churches under their care,—the General Assembly regret, they can only mention the *names* of other Presbyteries, within the bounds of which the Spirit of God has been poured out in a remarkable manner—of this number, are the Presbyteries of *Winchester*, *Long Island*, *Oneida*, *Onondaga*, *Champlain*, *Geneva*, and *Cayuga*.

Whilst detailing the particular growth of the Redeemer's kingdom, the General Assembly rejoice to find a missionary spirit arising in the breasts of the young men who are attached to the *Theological Seminary* at *Princeton*; and they cherish a rational hope that this Seminary will prove "a school of Prophets," who shall proclaim Christ the way of salvation to perishing sinners, and consolation to the weary, waiting soul.

In connexion with this subject, the Assembly have to state from information communicated to this body, the existence of a Seminary for the instruction of Theological students, established at *Hampden Sydney*, under the patronage of the synod of *Virginia*, which it is hoped will in due season, furnish able and faithful labourers in the vineyard of our common Lord.

Several of the *Colleges* of our land have been graciously visited, and the salt of grace cast into these fountains, from which "streams may flow to make glad the city of our God." The moral habits of the youth in *Union College* are very encouraging. Two societies meet every week for "*social worship*," besides occasional meetings for prayer. Several instances of hopeful conversion have occurred in this seminary during the last year.

From *Massachusetts Proper*, we learn, that the concert of prayer; the diffusion of the Holy Scriptures and religious tracts; the propagation of the gospel among the destitute in our own country, and in *Pagan climes*; and the suppression of immoral practices; are objects which are cherished with great fervour and success! And we would record with joy and gratitude the numerous and animating revivals of religion, which have blessed many of the congregations in the counties of *Hampshire*, *Hampden*, and *Berkshire*, and in other parts of the state, and which have introduced hundreds into the bosom of the Christian church. The Theological Institution at *Andover* is stated to be in a flourishing condition; and a society has been lately formed in this state, which promises to afford efficient aid to pious and indigent young men, whose hearts God has inclined to the gospel ministry.

The General Assembly learn with pleasure, from the delegation from the

General Association of CONNECTICUT, that attention to religion in that quarter, exceeds any thing of the kind, which has ever before been witnessed. About one-sixth part of the whole number of towns in that state have been visited in an *extraordinary* manner, and multitudes have become the subjects of a lively hope. There, also, Missionary, Bible, Tract, Moral, and Praying Societies, are numerous and flourishing.

In VERMONT, "God has not forgotten to be gracious to his Church." In the course of the past year, revivals of religion have occurred in a number of towns on the eastern side of the mountain, and also in the western part of the state, particularly in the towns bordering on the lake.

NEW-HAMPSHIRE has also been blessed with revivals. In several towns, a special work of grace has been begun, and continues to progress. Concerts for prayer have been attended, and blessed to the conversion of careless sinners, and to the comfort and edification of God's own people!

On a review of the whole, we have reason for adoring gratitude and deep humility: "Not unto us, not unto us, but to thy name, O God! shall this glorious and gracious work be ascribed!" Many whose heads are whitened with age, who have long borne the heat and burden of the day in the Gospel vineyard, declare that never have such exhilarating reports of the prosperity of Zion sounded in *their* ears, nor such bright prospects met *their* eyes. "Blessed then are your eyes, for what they see, and your ears, for what they hear."

Let all be encouraged to diligence, to watchfulness, and prayer, to wait upon God in the use of his appointed means, and to pray for the special outpouring of his Holy Spirit. Brethren, the promise is sure; wait for it; it will come; it will not tarry!

Published by order of the General Assembly,

Attest.

JACOB J. JANEWAY, Stated Clerk.

Philadelphia, May, 1816.



Fourth Report of the Board of Directors of the Theological Seminary, to the General Assembly of the Presbyterian Church. Read May 22d, 1816.

The Board of Directors of the Theological Seminary, beg leave to present to the General Assembly the following, as the report of their proceedings through the last year, viz.

Immediately after their election, they met, and appointed the Rev. Dr. Ashbel Green, President, the Rev. Dr. John Woodhull, Vice-President, and the Rev. John M'Dowell, Secretary of the Board.

The number of students in the Seminary at the date of the last report, was thirty-two. During the Summer Session, the four following additional students were received, viz.

Thomas Alexander, of North Carolina, and a licentiate of the Presbytery of Concord.

Eleazar S. Barrows, graduate of Middlebury College, and a licentiate of the Presbytery of Orange.

Robert H. James, graduate of the University of South Carolina, and,

Nicholas Patterson, graduate of the college of New-Jersey.

Of the students reported as in the seminary at the date of the last report, Mr. Blatchford, Mr. Parmele, and Mr. Stanton, on account of their engagements, and Mr. Camp, on account of ill health, did not return after the vacation; so that the number of students in the Seminary at the close of the summer session was thirty-two. During this session two of the students were

licensed to preach the Gospel, viz. Halsey Wood by the Presbytery of Albany, and John Cruikshanks by the Presbytery of New-Brunswick.

During the winter session fifteen additional students were received, viz.

Samuel L. Graham, graduate of Washington College, Virginia; Thomas S. Biggs, New-Jersey; Charles S. Stewart, do. Karand K. Rodgers, do. Benjamin I. Lowe, do. Isaac W. Platt, do. Benjamin W. Richards, do. Symmes S. Henry, do. Levin I. Gillis, do. Sylvester Larned, Middlebury; Reuben Post, do. Gideon N. Judd, Union; Gilbert Morgan, do. Isaac Keller, Washington, Penn. Salmon Strong, Williams.

Of the students in the Seminary at the close of the Summer Session, none of the first class returned except Jacob Green, who staid but a short time. Of the other classes, Samuel S. Davis, who had accepted an office in Union College, did not return. Mr. Camp, who was absent during the former session, returned early in this session, and resumed his studies. In the course of the winter session seven students left the Seminary, viz.

Mr. Alexander, Mr. Gale, Mr. Richards, and Mr. Keller on account of ill health, and Mr. Swift, Mr. Ross, and Mr. Monteith, to enter on missionary service. So that the whole number of students now in the Seminary, is *thirty-three*.

During the winter session the following students were licensed to preach the Gospel, viz.

Backus Wilbur, and Ashbel G. Fairchild, by the Presbytery of Jersey; John Monteith, John T. Edga, Wells Andrews, Elisha P. Swift, and Jehiel Talmage, by the Presbytery of New-Brunswick; Thomas C. Henry, by the Presbytery of Philadelphia, and John Ross, by an Association of Connecticut.

And through the year the following students, having finished the course prescribed in the plan, have received certificates from the Professor of their having finished the regular course, viz.

John Covert, Jun., Henry R. Weed, Halsey Wood, and Leveret I. F. Huntington.

The studies which have been attended to through the year by each class, are the following, viz.

The *First* class, which completed its course in the Fall, have attended to the pastoral care, and the composition and delivery of a Sermon; the class which in the Fall became the *First*, to Didactic and Polemic Theology, Ecclesiastical History, and Church Government. The *Second* class, to the Scriptures in the English translation, Biblical History, the Original Languages of Scripture, Dr. Campbell's Dissertations, Didactic Theology, Ecclesiastical History, and Sacred Geography; and the *Third* class, which was formed at the commencement of the winter session, to the Hebrew Language, Sacred Chronology, Biblical History, Sacred Geography, and Jewish Antiquities.

The students, according to the report of the Professors, continue to be diligent in their studies, orderly in their deportment, exemplary in their religious character, and zealous in their endeavours to be useful.

At the close of each of the sessions through the year, the Board attended to a careful examination of the students, in which they received entire satisfaction.

On the subject of female societies for the support of necessitous students in the Seminary, the Board are happy to report, that they have been informed by the Professors, that the following sums have been forwarded for this object, viz.

1st	Female Cent Society of Philadelphia,	- - -	\$260 00
do	- - - Pleasant Valley, (N. Y.)	- - -	30 00
do	- - - Princeton,	- - -	81 82
do	- - - Marlborough, (N. Y.)	- - -	26 00
2d	do - - - Newark,	- - -	66 65
do	- - - Newburgh,	- - -	61 70
do	- - - Bridgetown, (W. J.)	- - -	37 50

2d	Female Cent Society of Philadelphia,	-	-	50 00
do	-	Goshen,	-	130 00
do	-	New Windsor,	-	54 00
do	-	Elizabeth Town,	-	21 38
do	-	Hopewell, (N. Y.)	-	26 00
1st	do	Newark,	-	127 00
do	-	Montgomery, (N. Y.)	-	140 00
do	-	Morris Town,	-	50 00
2d	do	Wall-st. Church, N. York,	-	95 00
	Female Society of Cedar-st. Church, New-York,	-	-	388 00
	Female Mite Society of New-York,	-	-	255 00
	do	Wilmington,	-	79 00
	Female Benevolent Society of Springfield, (N. J.)	-	-	21 00
	Cong. and Pres. Association of Charleston, (S. C.)	-	-	107 00
	Presbytery of Hudson,	-	-	90 00
	Ladies in Philadelphia, per Miss Sproat,	-	-	70 00
	Ladies in Hunterdon, (N. J.) per Mrs. Wynkoop,	-	-	51 50
				<hr/>
				\$ 2318 61

A number of valuable books have been added to the Library through the year past. One hundred and three volumes have been purchased, besides sixty copies of the first and second numbers of the Hebrew Bible, publishing by Whiting and Watson, New-York; and forty-three volumes have been presented.
(*The remainder in our next.*)

In the ensuing Number, we expect to have it in our power to give a part of the *Extracts* from the minutes of the *Associate Reformed Synod*, which are now publishing.

FOR THE CHRISTIAN HERALD.

The following lines were written under depression of mind, and bodily indisposition.

<p>LORD, teach my soul thy love to know, When pains invade this frame, As much as when my comforts grow: For thou art still the same.</p>	<p>Oh! for that precious blood to flow, And cleanse this guilty soul, More of that heavenly love to know, And every fear control!</p>
<p>Reveal thy grace, make known thy pow'r, In breaking down my will: Rememb'ring, in the darkest hour, That thou art faithful still.</p>	<p>Wrapt in the robe which Jesus wrought, Renew'd by sovereign grace, My soul, when in his presence brought, Will see his smiling face.</p>
<p>'Tis sin has brought disease and death, With every earthly wo, Inhal'd with our first infant breath, It ceases not to grow.</p>	<p>Then why depress'd with slavish fear, While hov'ring near the grave, Thy precious Jesus will be near; His arm will surely save.</p>
<p>But Jesus came, the lost to save, And ransom souls from hell: His life a sacrifice he gave, That we with him might dwell.</p>	<p>Should death dissolve this mould'ring frame, And break all mortal ties, Reclining on a Saviour's name, I'll praise him in the skies.</p>